M2580

Thursday Evening Barn

5 June 1975

MR NYLAND: Next week Thursday I will not be here for some family reasons. And I thought on that evening you could meet and, as it were, have a good talk. I would suggest, it's not that you have to do it, you can really do as you please, but I think it would be very interesting if you put together all the different interests that people have in any form of esoteric knowledge or other kinds of systems. I don't have to mention really by name and maybe Seth or EST, Rimpoche, Norman Paul, Alice Bailey, Maharishi, Maharishi-you ow with the ausendental Meditation. and other transcendental meditation. Things of that kind, or even if you know something about Spinoza, or about different philosophers. Not so much to talk about them or their systems, but to try to see, if you have read well enough and tried to digest such things, what is the difference between their so-called methods, if they have any, and Work? Just to compare it . What is given by one or the other, and what is given by Gurdjieff, and I think from that standpoint it could be quite useful, because it would help you to formulate and reformulate for yourself what is your attitude towards Work, and how clear are you about Work, and the different ways by which you, by experience, know what the value is.

a task, only explaining that Work starts from a motivation and then is followed by a creation of an objectivity. And that, that objectivity as an 'I' is functioning in a certain way when you ask this 'I' to become operative. And that there are results which one has to look for, and a description what is observation as we mean it, and what is then, you might say, the state of the 'I' when it receives impressions of yourself: physical body, behavior, and that necessarily one has to mention impartiality all throughout, 100% acceptance and, if you wish, the concept of ~~the~~ a moment — simultaneity. And let it go at that. Don't beat around the bush. A question is asked, give an answer ~~Then~~ and direct. You still have to learn that, because you don't hear. Many times I think you are involved with what you know about Work. Of course it's right, you have to talk from that standpoint, particularly when you want to convince others that it is right to Work on oneself because it is based on your own experience. But really, on an evening like that you cannot talk about your own experience. You can only talk about how you perhaps started to become interested in Work itself and why ~~perhaps~~ you wanted to start. Things like that I think are quite easily understood, where the line, as it, were stops. And as soon as you are a little bit involved and you realize that for yourself, you must stop talking. You must feel that you're on the wrong road, and you must not continue. ~~Then let us~~ Now as I say perhaps we can have a meeting like that on Tuesday and I'll have to eat my own words. At the same time the atmosphere of Tuesday, it's very difficult for you people to understand what I mean because I speak ~~on~~ from an age level. I speak from a period when I was your age, remembering the interest ~~which~~ that then existed when the first indications of Gurdjieff reached us, and ~~we~~ were discussed, and given to us, and our attitude towards them, and our interests which then existed in our states in which we were, interested in those kind

of, I wouldn't call them esoteric subjects, but subjects of inner life, ~~the~~ subjects which belong to the necessity of understanding one's life in ~~the~~ a twofoldness. And that ~~we~~ they were quite serious and that we wanted to find out because we were excitable. They gave perspectives. Those ideas were something quite new in the ~~combination~~ combination of certain principles which many times had not been connected, and then all of a sudden opened up ~~the~~ a tremendous vista of life on earth, and life in general, and the universe as a whole, and all the different aspects in which one had been interested, from science and philosophy and art, ~~all~~ on down ~~all~~ or up to religion. The different things that were of interest at that time for us, young people, also growing up very much like any one of you. And that we, as I say, got excited because there was something quite beautifully unrolled before our eyes and our philosophical ears, so that we could hear and we could correspond and respond to it. And actually it starts to put new life in ~~us~~ because of new perspectives. # I talk about that because that is not as yet the atmosphere this Tuesday group gets together on. ~~w~~ And it is still that I don't hear people from Warwick participating in that group. You're downright dumb, ~~m~~ if you are honest and serious about work, ~~n~~ that you don't come, and find out if you actually know the ins and outs of work on yourself. I don't hear these Warwick people. It's mostly some who come from New York or somewhere else; maybe I'm wrong because I'm not here really, and sometimes perhaps I may not realize that there are certain people who are living here where I still think they might be in New York part of the time. But in general there is not that kind of enthusiasm at all. And so I ~~then~~ again repeat what I have said many times: If the level of Tuesday is not improved, not brought up to the level ~~which~~ I think a group of young well-meaning people with experiences already of their ordinary life, not wanting to find out what could give further depth

to their desires and their wishes to become a man, if we cannot accomplish that in a Tuesday group, we stop it. There's absolutely no use continuing and being a little blah-blah and halfway. You understand, Work à la Gurdjieff is yes or no. There is no inbetween. And it is far better when it cannot reach the yes state, that we just have to wait. Whatever conclusions one could reach , that is, that perhaps there is not that kind of atmosphere available among young people at the present time because there is too much TV and radio and nonsense in existence — who knows what it is. I know the level of our culture, I've talked about that several times, is quite a bit lower without any doubt. But that doesn't mean that it couldn't exist in a group like us, particularly when you come to the barn for a very definite purpose. I don't want to belabor that. I have said it several times and you know how I feel about it, and how I sincerely wish that there actually was that kind of enthusiasm and simplicity in me and wanted/to find out what is the value for yourself in order to become a man.

You talked about becoming last night. Let me say this first. The question of sensing, a question of draining. Of course it is an exercise. It is something you don't know. By nature you had it, but your feeling center has taken over, and therefore your body is not capable, of either sensing or, ~~we'll call it~~ upon command from the head, to drain. And you find yourself many times with this kind of stiffness, or to be too much involved emotionally, intellectually, as well as physical. And you sometimes don't know what to do with it. You're too tight in those three centers. Sensing is the beginning to give the physical body at reason for its own existence because, at the present time, it's dependent on what the mind tells us and what the feeling is using simply as a means for expression.

Sensing in itself is quite right to establish that, and it will help the separation of the physical center, as manifestation, from that what is the expression of a feeling. So, in that sense, it is in the direction of Work. Draining on the other hand is something for preparing yourself, in the first place, in ordinary life so as not to lose too much energy in the tightening up of muscles, in expressions on faces which don't have to have that kind of expression, in many unnecessary movements which require energy, in the combination of all kinds of thoughts in your head which many times don't belong there, but you give them lodging because you don't know how to get rid of them, such thoughts. And in general the total rigamarole of all the different feelings put together which just disturb your solar plexus and doesn't give you any real bread. Draining is necessary to get your body and your personality in such a state that it can become useful for other purposes. It is a preparation as it were for the application of Work. And it's obvious what is meant by draining, when I say that something like a liquid is involved, even if that may be like imagination, it is the same kind of idea in principle, that the level of what is a liquid, when it is draining out of a container, that the level gradually goes lower and lower because of the law of gravity. And it's same way with draining as we talk about it. As a result of the law of gravity you drain yourself of all extraneous nonsense, that what is at that time not of any particular use, and you don't want it there to interfere with another kind of use you want to put your personality to. I say it is the law of gravity because such stuff belongs to this Earth. That is why it drains out. It is very familiar with the conditions of Earth, and Earthlife. And when you want to drain yourself, you equip yourself, as it were, for becoming more available for the development of your inner life which is not primarily earthly. And so when you explain this draining

then do it in the right way. It was explained well enough but it was not emphasised what actually is the reason for wishing to drain. To cleanse yourself, to purify, to eliminate what is not needed so that that what is left can start to function, that your mind is not crowded, that the different thoughts which were there and constantly in association with each other would take the room up in your mind, that there would be a little empty space. And the same with your feelings, that all the extraneous feelings you do have during the day, and what, and what creates within you tensions and simply occupies a great deal of energy, and then in addition muscular tensions which are so unnecessary at times when one knows the difference between having drained and before. That you must realise that it is a tremendous source of energy when the muscles — and I mean now by muscles that what is of the body, the muscles of the mind in thinking, and the muscles of feeling — that they are free, and that therefore they can be commanded to act in a certain way. So when you wish to drain you prepare yourself for better conditions for Work. If it is something you have to learn, you have to make allowances for the time to learn that kind of dexterity. Don't expect that you can drain when you walk, when you cannot as yet drain sufficiently when you sit down. Many times I say these things to give, I call them, perspectives, so that you have a chance in thinking about what might be an aim, to become spirited regarding that, knowing full well that you are not as yet capable because you haven't reached the aim. The aim is to become a man, who can drain at any one time instantaneously. That is the aim. And you know that this draining that we try takes time. Moreover you get stuck on your shoulders. It's always the shoulders. It's a very difficult place of the body. There's much too much tightness and people get tight there before they get tight somewhere else. Then the question of your arms —

~~which~~ it doesn't matter if you continue with your body and at the same time drain your arms, or that at the shoulder you drain your arms as it were first, and then continue with the torso. It doesn't matter very much. The main thing is that you continue as much as you can to drain the substances away which are of no further use, or at least not of use at that time. You must do this many times if you want to become dexterous. And how long it will take you depends on your original tenseness, because there are people who are a little bit freer than others. And where different things like feelings and thoughts have already preceded them, that is preceded that what is a draining ~~exercise~~, exercise, and ~~that~~ have left their mark. And maybe you are habitually straining yourself; habitually tight; habitually using clichés which you want to get rid of; habitually, as nature, being predjudiced where you want to get rid of such predjudices, where you would like to be open in your mind as well as your feelings, and that your body is sufficiently flexible, because that is sometimes the worst center of all three. That you are perhaps awkward in your behavior and that you don't know actually even how to walk normally, and that the walking or behavior form of your body is many times too much influenced by your thoughts or your feelings. And whatever that might be, it may take time, more time with some, less time with others. And that after sometime, when you know a little bit about it, that perhaps you can start a little bit more when you are shaking hands with somebody. And at times when you are in the midst of a conversation you drain. Maybe you can try it sometime, And ~~then~~ that after some time you can do it walking and at certain times you can do it even when you are busily engaged in some kind of activity, particularly physical. Or ~~in a way~~ where it may be of some use when you know that you are upset, and that certain feelings are taking place which of course have affected you, and with your mind you have reacted in many different ways,

sometimes quite unconsciously, that perhaps at such time this kind of draining exercise can be of extreme value. But you have to learn, and only practice will make a perfect draining exercise. If you want to talk about it in that way it's alright . The ultimate aim is always for a man, when he is unconscious, to wake up and become conscious and conscientious. That is the ultimate aim for a man on Earth. For that we say he has to become harmonious in relation to all the different functions of himself, so that that what is functioning within his body is constantly in equilibrium and balance, very much like a state of health for the physical body really means that there is an equilibrium between all the forces which are active in his physiological behavior forms, and many times indicated by the conditions or the degree of acidity and akalinity of different liquids within the body. The temperature, as we know, being always normal, 37 degrees centigrade. The question of breathing, normal, regularly inhaling, exhaling; the different forms of digesting, normal, in accordance with certain processes you might say prescribed by health, and the requirements of diets and things of that kind- which ever way you want to practice them. We talk about such equilibrium of an unconscious human being. Now we say that physically it is not so bad when he is normal person. Psychologically we say he's out of balance, because there is no relationship to speak of between a mind and a feeling. Many times the relationship is one of disagreement. There is no possibility really of separating a feeling, as expressed, from the body itself, so that doesn't help to make a balance. Moreover the mind is only in one particular section of the body that may be over-balancing sometimes when ~~too much~~ too many ideas have gone ~~through~~ to your head. The question of an emotional state or even feeling is not in balance, because in the first place ~~we know~~ there is no real center.

If there were, in one's heart, it could balance a man because it is in the center of himself. But with feeling we are dependent on nerve nodes in different places of the body and they are not always the same, not always equally sensitive. And there is no balance even in a feeling center by itself. And one of the ideas of course is ~~that~~, in working, that one gradually brings such energy to a central point, and selecting for that one's heart instead of the solar plexus because the solar plexus is still too much affected by the physical body. And so when one says what is really a man, psychologically he is not all there; he is not one; he is divided, and that is his nature. Now we talk about development of that what is potential, and with that immediately there is a chance of the establishment of a balance. Because even if a feeling center is only half-developed, that what is potential as the SOL, IA, SI, will bring about an equilibrium in that octave, if Kesdjan could exist; that the mind by itself is just starting and that there is the possibility of the development of a whole octave practically, means it is completely within our domain if that octave can be developed as a Soul, that it will be in balance-in a balanced state. Also when the potentialities which exist in feeling and in mental activity are, as it were, united in going to school together, or that they start to belong to the same family, or that there ~~will~~ gradually will be a relationship between positivity and negativity, or rather activity and passivity between the mind as can develop ~~ment~~ and between that what could develop as an emotional Kesdjanian state. All of that means that when they do go to the school and learn at the same time, sometimes I do use the word 'simultaneous' for that: the simultaneous development of the three centers into three full grown bodies with freedom of separate operation if they wish. That leaves still out a little bit what is ment by the

development of a physical body, because that in itself is as yet not completed although it is full grown. And to come back again to the question of either sensing or draining, it is too tense. It has to lose its tenseness; it has to become agile, physically capable of movement. And we use movement groups for that purpose. At the same time it is not yet ready to die, because the Si-Do of the physical body is still too tight. We are not willing to go over into Do and and leave Si because we wish to protect our body and our personality, and to be sure or hope at least that it will live long enough so that we don't have to leave it. And the constant attention we give to that, we call it simply protection, means identification. And for that reason it is indicated by the Si-Do which as you know is half a note, which means by the shift over of the Sol-La-Si, shifting towards the ultimate Do, that became compressed and the Fa became extended. The difficulty of overbridging is the one and a half note. The difficulty in dying is the half note which is compressed, that is, it used to be one, it's now more and more tight the older we get, the more we want to adhere to that what we know and not wish to change, the more we hang on to this form of life in our body, not wishing to die because we are afraid of it. And so this development of the physical body now becomes obvious, it has to become free within itself. The emotional body can become free by the fulfillment of it's own octave as a Sol-La-Si. It also can be for itself a stepping stone towards the formation of a soul. The soul is really the center point for which we are working, that is an ultimate aim, that is why we say the soul has to be made, by the sweat of our brow, by our desire to wish to work. When one starts with that desire and having in mind such accomplishments, a person becomes really different because he sees then that everything that is now ~~which is~~ making up his personality, and all of the different assets, the different traits of character, all the

different tendencies, the ways of thinking, the ways of feeling, whatever there is as a total conglomerate of all such cells functioning, that it is necessary that they should be brought into an equilibrium among themselves and now speaking psychologically. So this is you might say a little description of what on ordinary man ought to become if he wants to work and that his aim is expressed by saying that he will be conscientious and conscious, meaning again and again that he will have full grown bodies, a Kesdjanian as well as a Soul, hoping that such an aim can be reached when he is still on earth. START When the three are developed and they do exist in co-existence, each will have a function to fulfill and they may be left alone in such functions without interference with any one of the other two. Then it is possible, when that actually can exist, that under the influence of a higher force, they can combine and even be fused to become an entity which we call a conscious and conscientious being... having a will. And so you might say, that is the aim of work, to give each person who wants to work on himself the chance of realising that for himself and becoming that what is really, I simply say, commanded from above as a task for each human being in having to understand the purpose and the aim of his own existence. Now when I use the word becoming, I have in mind that what I can become. Coming to be, it means a change which is possible and which must be accomplished, a change which is right for me, the same way as we use the word becoming when you have a new dress or a beautiful suit of clothes. So that then what you are is becoming to you, it brings out the best of you. And then what you use, you might say the suit for, is suitable for a new purpose. When we talk about becoming, we mean we wish to be something that has a different aim and purpose for ourselves. It is not that easy to describe what is becoming than only a state of harmony, well-being, simplicity, honesty and things more or less of that kind. Sensitivity, understanding, willingness, ability to do so

so that ~~then~~ when we want to describe a man as he should be, and when we say he is a conscious harmonious man, it means and I've given that definition many times, a person who can do that what is necessary to be done at any one time, wherever he is with whatever he has, in the circumstances knowing that what ought to be done in which way and with what. That is an aim. Now you talk about becoming. What is becoming now in the sense of wishing to become that kind of a man? When you're unconscious you don't know how to describe such a harmonious person. And you do the best you can at that time, using your ordinary life, to see what can be in that sense even becoming for an ordinary person. That is, what is he supposed to be as a man unconsciously behaving in his different aspects of his life? In the relationships with other people, in that what he says as being his word, in that what he promises and that he can keep that word and executes it; that he is sufficiently sensitive; that he is willing to share that what he has, willing to help and able to help in kindness and understanding; at the same time being strong to stand up for that what he is convinced about, that he has principles of his life; that he is willing to stand for them, and that he is willing to admit them in the presence of objections. If he can be convincing so much the better, but he must have the experience of his principles in accordance with which he is living. We start with that. We start with that kind of a man, and doing the different things which are becoming to him in relation to that kind of aim. When you try, and when you live your life and you experience a variety of different things difficult and sometimes unsurmountable, and sometimes impossible to overcome because you have a certain nature and you have a certain astrological configuration, and you are a type, and you are brought up, and you are living under laws and whatever tendencies there are it may be quite difficult because Mother Nature did not endow you with enough harmony. In this case when a person wants to grow up and become a man,

thanks to God and His gift for an understanding for an unconscious man as to the reality of his life on Earth, it is possible that such a man builds his own future and becomes responsible for that what he builds. He does that with whatever sacrifice is needed and with whatever energy is with him and can be extracted, and what he learns to extract from the surrounding, and from that what otherwise would affect him in a certain way, not knowing unconsciously what to do with it, this time becoming selective in wanting to allow that what could affect him to come in, and not allowing that what will affect him adversely, not to let it come in. With other words he becomes a man who knows his aim, and therefore everything that he wants to do is to be judged by that aim. And for some the aim is clearer than for others. But wishing to Work for oneself and wanting to accomplish this, you Work with whatever you have now, unconsciously as you are, unconscious states in which you live, and utilizing whatever now may be pointing in the direction of further freedom from that what is binding you. And trying to describe gradually objective morality for which certain rules are given by Gurdjieff; quite obviously, the states one has to overcome, and for which is given also the Obligonian Strivings, of what a man actually should do for his own growth. And so when you use the word becoming and you are now away a little bit from the state of superficiality of this Earth, and leave, let's say, well enough alone, but that your aim becomes wishing to grow up and becoming a harmonious man, then that what is becoming to you is in line with your aim, you understand? That is what is becoming, when I have my aim in my mind and I have described it as well as I can, I know what I am allowed to do and what I'm not allowed to do. But there is another way in which I can find out if it is right, because there is still objectivity and that is the main factor. (Yeah alright) I'm overtalking my side but I

(TURN CASSETTE)

hope you don't mind. When I change I want that change to be for the better, for my possibility of growing up. I want to make sure that I understand such a change for whatever it is, that I know myself when I am changing and are changing, and ~~I am~~ are continuously living in such a change from one manifestation to another, from one choice of words to other choices of words, from one identification with my feeling to the freedom of my emotional states. For that I use objectivity, I use an 'I'. I use something that gives me the truth about myself, that will agree with my change. And as soon as I am able to see that I can remain awake in that changing of myself, that my 'I' can stay with me, then I'm convinced I'm on the right road. Because this 'I' has a certain property of telling me when I'm wrong. It even wants to participate with me, but you know it is required that an 'I' continues to exist when there is this participation process going on. I think that explains what is becoming to a man, always the measure he has within himself, and it is definitely given to him by the presence of an 'I' because the 'I' will know quite rightly that what is truthful for a person who wants to grow up and become harmonious. That is one of the attributes of this 'I', and when it is sufficiently developed, when it has grown up enough, when it has acquired perhaps even certain characteristics of form, which belong to this Earth, as sometimes does happen when people come down to Earth and are Messengers, they bring a message. And that perhaps in order to become, I call it, acquainted, in order to become accepted by others, they appear in ~~the~~ a human form and they go through a little schooling maybe of the Essenes, to find out what actual knowledge does exist, to be able to adapt themselves as mediators to the conditions of Earth and being able to find the right kinds of words in order to be understood when, in participation with such activities of this Earth, they wish to tell people

what is right and what is wrong, what is becoming and what is unbecoming, An I will tell, when it has a chance of having been developed over a number of years into full grown maturity. Maybe we leave that concept alone, because it is so difficult to say what is becoming. Start with your ordinary life, fulfill the requirements, whatever is necessary, fight against what Gurdjieff has indicated several times in the book: self-love, conceit, things of that kind which are tremendously difficult to overcome. You have to lose yourself, that self you have to lose, otherwise you will not find your objective selfhood. And the more you will try in ordinary life to do that, the more you will equipt yourself for the ability which later on will be demanded of you when you enter into the period of participation. When I talk about what is in store, and I say observation of the physical body, try to remember that that observation of the physical body only will exist for a very long time. Ultimately of couse one must be able to be objective regarding one's feelings and thoughts, but for God's sake don't talk about it yet because you don't know what you're talking about. I only tell it in the same way as I talk about God. There is no reality of God. There is no reality as yet of knowing what is meant to be objective to your Kesdjanian body or to your Soul body. We're living on Earth. Don't let's forget it. We are slugs. It has to be brought out every once in awhile, that you start to think a little bit more decent, and more humble about yourself, that this kind of Work is not just esoteric knowledge in the little nut-shell, so that you can eat a little bit and then become a perfect man overnight. Don't be so silly. It may be then many years and many life-times that you may have to appear here. But since you don't know it, don't Work towards it as if there is another lifetime still coming. Who knows? This may be the last one. So your seriousness need not be affected. At the same time don't start to talk already about certain experiences in

which your "I" doesn't exist at all, when it is still just a little considering of some thoughts going on in your brain, and you know they are whirling around. And as far as feelings are concerned, they are not at all as pure as an emotion should be. I still want to advise you that, nevertheless, such aims are in this Work, and that they can give you, at times, real satisfaction that there is no end, that this Work is endless. It will lead to eternity. It will lead to the totality of oneself being lost completely and that what then exists is like God, all-existing, everywhere and always. That is the idea of the concept of life itself.

Now perhaps you want to talk about some of your questions. Maybe something was left over, not clear, or whatever, I do not know. I liked your meeting last night. It had savoir-vivre, the knowledge of being alive. It was a good exchange. A little bit dragging out here and there, but that is natural. Keep it going, you must talk again more. I will never be satisfied by the different people who do talk. There are too many who don't talk at all. It is not right, you must not do that. You must stammer, you must mumble, you must have no words at all. Uninhibited as you perhaps would like to be, you're completely inhibited. It's really wrong. When there is something that really concerns you, you would talk. And the fact that you don't dare is no excuse, really it isn't. We're all in school, we all have to learn. No one has a degree as yet. We're all equal. We're all on the same road. We're working, we hear each other. We can hear sometimes pick-axes, and mattocks and hammering and sawing and building, all trying to purify, to understand the road itself, to see where it will lead to and to give encouragement to each other. Don't fall down. Just Work as a group. I don't know if you're familiar with the book "The Long Walk". I may have mentioned it before. It has to do with Siberia and one of the slave camps, and how they got

there, six or seven or eight in a camp of about 5000, for many reasons which were not truthful at all. And how eight or 50 escaped. In the first place how they were in court and what happened there. Then the long walk through the snow, and chained to a chain which was carried by a jeep or some kind of a lorrey. Days and days and days and days, finally camplife, description, then escape. Beautiful, but terrible, suffering, suffering, for five, six weeks, until they finally came to the Balkan Lake. Then they wanted to cross over into Mongolia because that was the only way to do it. To get out of the Russian domain. They got to Mongolia, outer Mongolia, but that was not their aim, they couldn't do anything. They couldn't be understood. They couldn't make a living. They had to do a variety of things, so they decided to go to Rossa, And then they go through the Gobi desert, and they try, days and days and weeks and weeks, and such suffering, and two of them died. I say it is a long walk. It might give you an idea. It is like a walk through life. It does take time to wake up, and then to adapt oneself to conditions even if you are a little free. Because then the conditions as such are not as yet sufficient to sustain you, and it has to come from within, and you have to overcome not only laziness, just the utilization of the total energy that there is available, to the utmost, even like those two died and they couldn't go further. Just died. I think about that once in awhile, about the long road, and not to lose courage, because in the meantime there is already a little freedom possible, a little bit of understanding of what is meant by consciousness, but mostly what is conscience. That you have for yourself a certain measure, that you can see what is really right, and that does belong, and that makes that what is then an attribute of yourself becoming to you. I say becoming, coming towards being a man. Seeing that you can then, with a little bit of objective measurement, have something to go by as a guideline first, ultimately hoping that this I

will become such part of you that it becomes inseparable. Such are the aims. Such are the aims for us in a little bit of a group. We don't amount to very much. And there is no particular spiritual value that would be earth-shaking. It is for ourselves and our lives and our little world, our own little world of each person. That you have to understand that you work for yourself. You work for your own deliverance from evil of this earth. You live for that kind of a freedom to wish to to understand the meaning, why does life exist, and why is the universe in existence now, and why is it still being maintained, and why shouldn't it be destroyed? Because many things will be destroyed, returning to dust. What will stay alive, and to be on that side of life, not on the form which life every once in awhile takes on. You see in that way, if you could understand that among yourselves, if you really could be much more open about it and wishing to give that, that you really at times could talk together about such affairs which are far more important than a trip of Ford to Europe. We are living within our world. We have to solve that problem. The problem of the world. The problem of Mother Nature is not our prime concern. We've got to create conditions in which we won't fall asleep, in which we want to continue to try to wake up even if the eyelids are a little heavy, and there is too much demand made on us, and that we are running left and right as little chickens without a head. All of that one can accept as something that must exist perhaps because of certain regulations which have been made by beings of higher intelligence than we are. And whichever it is to think about it and whatever it might give you as an impetus for wishing to work on yourself, the problems always remains; tomorrow I have to get up, I have to face the Sun, when I confess to the Sun what the influence is of the Sun on me. And will I, at the end when it sets, will I tell him that I've done

what I could and that he can rest? As far as I'm concerned, disappearing from this earth where I live, although he might be shining forever and everlastingly. If it is possible that such understanding can start with us, or let's even say that it can continue where it has started, because I know we're on the right road, there is nothing wrong with it, but ultimately it will have to give you more and more insight, that it could actually become a brotherhood. Gurdjieff talks about that at several places. Why do you think he does that? Why do you think he wrote? Why do you think that he had movements classes and tried to give information? Nevermind what he had done before, and nevermind the little descriptions of how he was and so forth and in Tibet. It is so, so small. Nobody knows really what goes on within a man anyhow. Unless he wants to give something of that to the here after, or as a legacy for others who can then, in reading, in listening to it, in actually taking it in, can be kindled within themselves and light up a fire, which is there within each man, trying to understand more and more the relationships of that what his organs have to do in functioning and in the building, with material that is available. In the first place that what could then start to develop and to work towards that aim. You can say towards freedom. Yes, but with an understanding of the different people in this group, to learn to know each other, and to learn to wish to work together, and to work so that you can control yourself, that you will not fly off the handle, that you won't tell lies, that you don't want to try to get away with laziness. That you must realize that when you do what you are and a person is working sufficiently, not only that he becomes transparent, but so do you. For a person who tries to become more and more conscious and conscientious, he receives a certain amount of understanding within himself with which he gradually can start to judge others as to their value. And don't think then that you can get away with nonsense in a group when they are in earnest. And if you are still able to

get away with it the group is not as yet sufficiently developed. And that's what I feel many times, that what are we striving for? Because what is it that you will ask yourself each morning when you wake up, and you establish again and again your life and the direction in which you want to go? Sometimes I compare it to when you have a little store and you have things for sale, and when you wake up in the morning there comes the drudgery of opening the door, but you hang out a little sign saying that you are in business. That is what you should do, I think, that you should have ideas much closer to you, to be able to give them away easier; that you really want to be friends, that you don't want to continue to talk - talk too much about nonsensical things that have no particular meaning and quite definitely no value whatsoever; that you tighten your mouth at times, that you close your lips and use a padlock, and throw the key away for a little while. That, for yourself, you could develop without the help of someone else, and then after a little while you can open your mouth and say what is valuable and what has been stewing within you, and what you have digested, and what you know the value of, what actually you have been able to extract from it. And maybe that kind of procedure can become like a prescription for someone else. You give it, you say here, take this medicine, it is there to be given to everybody who wishes. If you hold out your hand and I can see it, I will put this prescription in your hand. You can close it, it's all your own, you don't have to open it now. Wait until you come home, that you can read it and find out what is there to be done for you regarding Work. How simple it is when you have that kind of prescription. How simple it is also that you leave something out and then the medicine won't work. Either it is totally yes - acceptance of the prescription as is, or don't bother. But when you wish to bother, when you want a group, when you really want to grow up, when you really want to help each other and want to

become sensitive to them, when you really mean well and not be mean, that you really intend to do and say and think and feel the way you set out, and you will admit when that what was the result wasn't entirely in the direction you felt it should have been, that you then, you might almost say, excuse yourself ~~and say~~ I'm sorry I was so unconscious. Maybe it will help you to be truthful. I wouldn't say every once in awhile, no, I think truth has to be there all the time. If truth makes you free, untruth will bind you. And if you want to be free from that bondage, you have to become truthful everywhere, always. If you want to work, if you mean it, if you feel it can give you something, if you can find understanding among each other, if you can meet, and meet on the basis of wanting to exchange, to see where someone is, where you are, and without any particular prejudice, and without any kind of vanity. Talk about this is what, for me, is important. All I wish to do is remind you so that you won't forget because I pray for you in that sense and this is what one says to someone. I love you because you want to grow up, don't you? Therefore, I dare to love you. You must understand more and more the meaning of life itself. You have to learn to become sensitive, to make allowances. You have to learn how to share, how to give the right thing at the right time, how to be at any one time what is needed to be as a man, how to do that what is needed to become a man. Not study, not too much; not talk, not too much; reading, a little. Other kind of thoughts having happened in the world as we know it, useful, yes of course, ~~great~~ read some of it, let it penetrate, see where it fits, see if it applies within you, understand it in the way it was written, and where it came from. Don't be prejudiced; just be simple. Try to live your life as you would like your sons and daughters to live it, so that you are giving to that what you are developing,

the same relationship from that what you are now, as it were, as father, to the child of your spiritual development. That that is still quite young and that it needs help and guidance because it asks that, and somehow or other you have to look it up in a dictionary and the dictionary is your 'I'. That will tell you what is necessary to be told. And then you wish this spiritual young being to grow up, I say, like a child but growing up more than you ever have been in your unconscious state, so that then the father simply becomes an ordinary person, having born a child. But that that what is Kesdjan will take his place, maybe as a soul later on in the universe. Such perspectives for yourself when you are quiet and you sit and you think, and you consider your friends and you consider what you have done, and you say to yourself, perhaps it might have been possible to ~~have been~~ be a little bit more mindful, to correct yourself and to be truthful. Don't lie, it is such little use. How will you make next week when you want to prepare now for the three days? You've had another trio now. What is the result for you? What can you take home? What will your day be tomorrow? How will the weekend be? How ~~much will~~ can you prepare for things? How much are you willing to get out of your own little world and allow someone else to enter? How will you prepare, within your world, that what is yours and keep it, because that what you can keep, you must have worked for, and you ~~must~~ have to put outside that what was forced on you, or what was not your own. Ultimately, you know, you will get rid of Mother Nature, and then you want your culture, your objective culture, the real thing this time, to be you, in the world, to be united in time with God.

So, have a good weekend. We'll talk a little bit on Saturday probably about it. But make this weekend really worthwhile. Work at the Barn as much as you can. Give ~~your~~ your best, give your soul sometimes. Good night.

END TAPE

½proof: Jessica.
proof: Andrea
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